

Nº 17

THE
Bishop of EXETER's
S E R M O N

PREACHED before the
House of LORDS,

On *Friday, May 29, 1747.*



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THE
BISHOP OF EXETER
SERMON

PREFACE



ON THE BISHOP'S VISITATION

A
S E R M O N

PREACHED before the

House of LORDS,

IN THE

Abbey Church of *Westminster*,

On *Friday*, May 29, 1747.

BEING THE

Anniversary of the Restoration of King
CHARLES the Second.

BY

GEORGE Lord Bishop of *Exeter*.

Lavington

L O N D O N :

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Die Lunæ 1^o Junii, 1747.

ORDERED by the Lords Spiritual and Temporal in Parliament Affembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Exeter*, for the Sermon by him preached before this House on *Friday* last in the Abbey Church *Westminster*; and he is hereby desired to cause the same to be printed and published.

Ashley Cowper, Cler' Parliamentor'.



P S A L M XLVII. 7.

*God is the King of all the earth : sing
ye praises with understanding.*

THERE is some difference of opinions concerning the occasion and subject of this *Psalms* : Some referring it to still future times, as a *Prophetic Hymn* adapted to the universal *kingdom of Christ*, at the final conversion of the *Jews*, and full calling of the *Gentiles* ; whereof the *inspired Writings* afford so many magnificent *predictions*.

SOME account it a *Psalms of triumph* for some eminent victory, or deliverance, vouchsafed to *David* or *Solomon* ; as a monument and example to *Posterity* of a thankful and pious joy.

AND others make it relate to the pompous solemnity of *David's translating the Ark* (that token of God's presence and favour) into *mount Sion* ; after it had been taken captive by the *Philistines*, (who had been impelled by a sacred horror to restore

store it) and had underwent several flitting lodgements and movements from place to place; every one of them unworthy of it's custody.

BUT to whichever occasion we ascribe the *Psalms*, it affords no unsuitable subject to this solemn day of *Thanksgiving*; calling up our attention to an important truth, that *God is the King of all the earth*; and directing to a resulting Duty, of singing praises with understanding.

GOD is the King of all the earth: the Sovereign Governor and Disposer of the *Universe*, of every creature and particle of it; the *Lord* of this world, the *earth*, in particular, and all that dwell therein; having a full right to homage and obedience from every rational creature, as *his subject*. A truth, one would imagine, lying out of the reach of contradiction, or exception: which however hath not only been called in question, but plainly denied, by some Authors, antient, and modern.

WHAT think you of those, who teach the *Universe* to be *God*; that the *world* with all the parts of nature constitutes the very *essence* of that perfect being, which we call the *Deity*? Which seems nothing but the monstrous absurdity, of confounding the thing formed and governed with him

him that formed and governeth it: and venting the absolute nonsense of an omnipotent, omniscient, all-wise and good *world*; unchangeable, immortal, infinitely perfect——*dirt and rubbish*.

WHAT think you of those, among whom our noted *Hobbes* may be deemed the chief, who would *exempt* from the right of *God's* dominion the *Atheist*; because he neither *believes*, nor *owns* a *God*; nor has given *consent* to his Authority? As if the favourite notion of our *own consent* was to reach even to *heaven*; and the *Government of God* become so precarious, as to depend upon the will of *man*. Is it not enough to teach, that a *subject* ceaseth to be so, because he is resolved to shake off the yoke; and may plead *innocence*, because he is a *Traytor*, and a *Rebel*? Or that a *Father* must lose his paternal Authority, because the son is pleased to *disown* and *disobey* him? But must the *Eternal* one, *God from everlasting to everlasting* be *deposed* also? Surprising instance, to what lengths the caprice of human impiety may be carried! It is but declaring ourselves *Atheists*; and all is safe, and well: we are no longer subject to the imperious will of *heaven*. The truth is, a man hath *liberty*, as a moral agent; but by no means a *right*, to *disclaim the Divine authority*: he stands accountable to justice, and must abide the penalty. Nor, I apprehend, *can God exempt*
any

any person, or thing, from his *jurisdiction*; because that would be to *deny himself*, and *cease* (which is an impossibility) to be *infinitely great and perfect*.

ON the same account I add, (though this too may displease the great masters of liberty and reason) that *God is a despotic arbitrary King*; acting according to his absolute will and pleasure; without limitation, or controul; and may do what he will with his creatures. Nor need we in the least be alarmed at such a *power* in such a *being*; who at the same time is without limitation *righteous, wise, merciful and good*; who cannot possibly do any thing unjust, weak, or unkind. Because that again would be a *diminution of the divine perfections*, and *God must deny himself*. And sure absolute power in such hands must be acknowledged as the most desirable, and happy state than can be conceived.

PERHAPS even in *human Governments* the safest and *happiest form* would be an *absolute Monarchy*; provided the Sceptre were always in the hands of the *wisest and best of men*. But seeing *very few* such men are to be found; and those probably far enough from such a Station; considering not only the *infirmities and frailties*, but the *unruly wills and affections of sinful men*;
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and that *Heaven* has appointed no *peculiar model of Government* ; — It is too dangerous an experiment to trust such an exorbitant power in a *single person* : and all prudent Nations will find, or make, some legal expedients to preserve themselves from slavery and chains. But as to the *Kingdom of Heaven*, any precautions and restraints of our devising are pure wickedness, madness, and impossibility. For is it not a wicked injustice for little creatures to limit their *Maker* ; who in *virtue of creation* has an undoubted right to govern the work of his hands ? For says the *Prophet*, *Thou art God, even thou alone, of all the kingdoms of the earth ; for thou hast made heaven, and earth.* Doth it not argue extreme madness to form even a wish against his jurisdiction, who from the transcendant excellency of his nature must necessarily order every thing for the best ? And *‘ there is none good, but one.’* And how is it possible to oppose the *Almighty* ; who must govern absolutely, whether we will, or no ? *‘ None can stay his hand, or say unto him, what dost thou.’* Isa. xxxvii. 16.

OUR *Philosopher* before-mentioned takes indeed upon him to resolve *God’s* whole right of Government into *power*, derives his title purely from *omnipotence* ; our obligation to obey arising only from our *weakness*. And that a person who

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hath been so free with his *Maker* may appear likewise unfriendly to the interest of his *fellow creatures*; he hath taken care to derive hence very false and pernicious maxims, fatal to *human Society, to Virtue and Religion*. For he makes no scruple of investing the *Civil Magistrate, God's Lieutenant upon earth*, with the same Jurisdiction, upon the same grounds; of *dominion* being *founded in power*. Accordingly he roundly asserts, " that upon the demise of a Monarch, and the " Government unsettled, every man may snatch " Sovereignty that can, by equal and natural " right: — that the Sovereignty ought always to " be in a single person; and that single person " despotic and absolute, having a just power of " acting by his mere will and pleasure; — and " this he carries so high, that his will and pleasure is the law of justice; his dictates and " institutes the test and measure of right and " wrong, good and evil: — that the sum of true " religion consisteth in obedience to Christ's Lieutenant; and giving God such honour, in " tributes and Actions as this Lieutenant shall ordain; whose right it is authoritatively to interpret Scriptures; to determine what Books " are Canonical, or not; to allow, or disallow, " all Religious worship and doctrines, miracles, " and revelations: — and as a particular instance " that whatever is commanded by the Sovereign " is

“is justified by that command,—that a Christian,
 “ provided he retains the faith of Christ in his
 “ heart, may deny his Saviour at his Sovereign’s
 “ command.”

WHERE you see a *System* (if it may be called so) of *Government*, establishing complete universal *Tyranny*; to the subversion of all privileges of subjects, laws, liberties and comforts of human Society; a *System* destroying the essential difference between good and evil; erasing the dictates of natural conscience, and all impressions of the *God of nature*; reducing even the *Revealed* will of Heaven to nothing more than what a weak and wicked mortal shall condescend to allow; and thereby subjecting the *Almighty* to the freaks of his *Deputy*.

NEED I spend time in confuting, or raising an abhorrence of doctrines so fundamentally false, and pernicious both to *Civil and Sacred truths*? And will it not suffice to make a few *observations*?

AND first, you may here observe a pretty *exact transcript* of the arrogant claims, and corrupt doctrines of the *Papacy*; only placed in *other hands*. You will compare the whole scheme of the *Hobbesian Lieutenant* with the known plan of the pretended *Vicar of Christ*, demanding abso-

lute authority both in Temporals and Spirituals, usually termed his *plenitude of power*, and *Papal omnipotence* :—a power to bind all, judge all ; and to be bound and judged by none : because this would be *limiting* him, whose authority is unlimited.—To dispense with the laws of nature and morality, and so effectually govern them ; that if the *Pope* shall declare white to be black, and black white, virtue to be vice, and vice virtue ;— we are bound to believe him. So high runs the claim,—that the whole of Christian Religion is comprehended in the doctrine of *his Power* ; who is alone the Infallible Interpreter of Scripture, and definer of Articles of faith, and doctrine ; can either add to the written word, or take from it ; and *dispense against Prophets, Apostles and Evangelists*. To which add that *Jesuitical*. blasphemous maxim (taught and practised by some of their *Missionaries*) that it is lawful in times of danger and persecution, to deny Christ in *words*, if they but own him in their *hearts*. Nor are these the only instances of a close *conformity* between *Papists* and those who would be thought at the widest distance from them : and we might easily produce sundry *positions and principles*, both of *Libertines and Enthusiasts*,—Such as the *King-killing* doctrine, *dominion founded in Grace*, &c.—Which are nothing but models stolen from the *Vatican Cabinet*.

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Y O U may observe again, how this profligate notion of *right* arising from mere *power* ; the necessity of that power's devolving on a *single* person ; and that person's being *arbitrary* ; — I say how evidently and naturally it served the cause, and promoted the advancement of the *mock Protector* in the times of the great *Rebellion* : who had no manner of right but *power* ; *power*, which he gained by a *daring spirit*, and profound *hypocrisy* : for the sake of which he waded through the blackest crimes of *perjury*, *rebellion*, and *treason* ; through rivers of *blood*, and *blood Royal*, and which he maintained too by the most *Tyrannical* acts and methods of *oppression*, some of them unexampled in former ages.

N O R will it be improper to observe, how the *Author* of these detestable principles, for which he was driven from the *Court* of the *exil'd Monarch*, as calculated for the service of *impiety* and *usurpation* ; — yet for reasons evident enough, became a sharer in the favours of the same *Monarch restored* ; who had indeed a clear and just title to the *legal dominion* of the nations ; but no better title to *absolute* power, than what such writers and principles gave him.

B U T let us return a little to the *blest and only*
Potentate,

Potentate, who hath an *incontestable right* to the full and absolute government of the world; who alone from the perfection of his *nature* and *Attributes* is *fit* for such a power; and which he *actually* exerciseth, continually and universally; providentially superintending, directing, and preserving the whole, and each individual part, without exception. What awful thoughts are we hereby taught to entertain of the *Almighty*? What irresistible motives for submission to his will, and obedience to his commands, and firm reliance on his Providence? Who can *despair*, or who *presume*; when none is so low and little as to lie *beneath* his care, and none so high as to rise *above* it? If his inspection extends to the *hair* of our *head*, and the *falling* of a *sparrow*; how much more to *life* itself, and its principal concerns? How much more to the still greater affairs, the fate of *Cities*, *Nations* and *Kingdoms*.

AND though he has frequently a *path* where *his footsteps* are not known; so that the *manner*, and the *reasons* of his direction, are imperceptible to short-sighted creatures; yet his interposing hand is equally *certain*, equally *just* and *good*, through all the variety of methods by which the world is conducted.

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SOMETIMES to awaken a *stupid* generation, or reform a *vicious* one, or introduce a *new* state of things; he makes his power to be known in that *extraordinary* way, which we call *miracle*. And in the *ordinary* dispensation of things, which we call the *course of nature*, all is equally divine and wonderful; shewing the *regularity* of *his* operation and purpose, who from the beginning hath laid in the *seeds* of every suitable *produce*, and ordained such, or such, *effects* naturally to spring from his original *causes*. And yet this common course of things is not so *certain and unvariable*, nor the *Supreme Director* so strictly bound by the general rule; as not to *restrain, alter, and over-rule* it, at pleasure.

SOMETHING of this nature appears in such remarkably *important events from minute beginnings* and circumstances, as are really astonishing; in human apprehension the *cause* by no means sufficient for so stupendous an *effect*. And perhaps most events of the greatest consequence, the revolutions of States and Empires, have turned upon some seemingly trivial and insignificant cause.

G O D's over-ruling direction more plainly appears, when events quite *different* from the seeming
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ing cause, *contrary* to all probability and reason, and even contrary to the intention of the agents,—are brought to pass ; and *good* manifestly produced out of *evil*. There cannot be a stronger instance of these particulars *concurring*, than in the marvellous work of *human Redemption* : a Dispensation not to be named, or thought on, without *Reverence and Thanksgiving*. If we let *this man alone*, (say the Council) if we cut him not off ; *all men will believe in him*, and *the Romans shall come, and take away both our place and nation*. And what, according to human policy, and probability, could better be devised ? Had all men believed in *Christ*, their *Ecclesiastical Constitution* was at an end : and as by that belief *Jesus* must be *King of the Jews*, their *Civil Polity* would follow : *Cæsar*, and the *Romans*, enraged at their revolt, would soon come and extirpate their country. Therefore the *Council* will put an end to their own fears, and the pretensions of our *Lord*, by putting him to death. But see the effects of carnal policy against the will of Heaven. The very *reverse* is the issue : their putting him to death was the cause and means of all men's believing ; that very act drew the vengeance of the *Romans* upon them ; who in a few years (according to the Divine purpose) *came, and took away both their place and nation*. And all other *Opposers of the Gospel*, together with the great

Corruptors

Corruptors of it, may rest assured, that their very *opposition and corruption* plainly confirm its *veracity*; and their punishment will be a sad proof of *Christ's* universal authority.

IT were easy to produce many *instances* out of the *Inspired writings* to the same purpose: but I descend (as the *day* leads me) to more *secular* and national concernment.

IN *wars* between one nation and another, the wisest counsels, the strongest armies, the fittest Generals, the best preparations, are usually employed. And it is fit it should be so: common *Reason*, and common *Providence*, directing to a just expectation of *success* in proportion to the *means*: *the race to the swift, and the battle to the strong*. But is this an established rule, without *exception*? Doth not *History* afford sundry instances of *great armies* (from some inadvertency, or mistake, and numerous unforeseen accidents) totally routed by *small* ones; or sinking under the mere weight of their own bulk and strength? And may not every mighty project easily be defeated, be turned into foolishness, and defeat itself; especially when *Religious* securities are not attended to, and *God goeth not forth with the army*?

ON the other side, we have heard of *States and Nations* brought low to the brink of destruction, almost within the jaws of an over-grown insolent ravager; by means of the insensibility, cowardice, or treachery of their *Rulers*. And yet that very insensibility, cowardice, and treachery (by an easy turn of *Providence*, and with surprising facility) have become their *security*; and raised up a public spirit and resolution to reinstate a *Power*, more inclined and better fitted, to undertake a *deliverance*. God having prepared his instruments, *his word runneth very swiftly* into execution.

How was *our own Kingdom* torn in pieces, and reduced almost to ashes by *Domestic* heats? Trampled upon nigh unto death and despair, by *rebellion, usurpation, and oppression*? And yet that very despair, the common feeling of misery and ruin recovered our *Forefathers* to their senses: *Heaven bowing the hearts of Israel, even among to the troublers of Israel, as one man to bring the King back*; and the common rights and happiness of the *nation* with him. A comfortable proof, that though a *Kingdom divided against itself cannot stand*, yet the *Restorer of all things* can raise it up, and bring it brighter, and more valuable, out of its ashes:—and that to *speck confusion into order*,
and

and *turn good into evil*, is one of the gracious *Privileges* of the *Deity*.

Y O U have heard enough, I presume, of *God's Sovereign Government*, to be convinced of the resulting *duty*; *sing ye praises with understanding*: or, (as the *marginal* construction expresseth it) *every one that hath understanding*.

A N D a slender portion of that noble faculty falls to the man, who sees not reason to be *thankful*, that we live under the faithful protection of a common *Governor and Guardian*; and not in the gloomy state of *forlorn nature and a fatherless world*.—A world unable to help itself, hasty to ruin itself; by its infirmities, passions, and vices, by our quarrelsome, mischievous, lawless, separate tempers and views (every one pulling his own way) falling of course to pieces: were it not kept together by the special direction of an *invisible hand*. What becomes of our *understanding*, when we pay not our grateful acknowledgements to the *Supreme*, who hath not entrusted the earth to its own senseless management; nor the *final* Government to any ambitious, humourfome, arbitrary and cruel *mortal*: but holds the reins in his *own hand*; driving on, checking and over-ruling; *as seemeth best to his godly wisdom, justice, and mercy*?

AND for this reason the *Apostle* enjoins us to give thanks to God always, and for all things; whether under *prosperous*, or *adverse*, circumstances. For however the voice of praise and thanksgiving may seem a hard lesson to private persons or communities, when compelled to whisper out the dust of affliction, and groan under the yoke of oppression: It is certainly the lesson of God, and reason; in acknowledgment of his righteous will, and faithful purpose in causing us to be troubled. And it is an *advantageous* lesson; because it descends, and searches the heart; and effectually commands in every loose and wandering thought to the contemplation of the *Holy one*. As accordingly we are commanded, and scarce need to be commanded, in the day of adversity to consider:—
 ‘How, and why is this great evil come upon us? What measures are we to take for removing it? And what manner of men ought we to be, in order to regain his favour, who alone can turn our Captivity?’

AND for rejoicing in the day of prosperity, where can be a doubt? Or who be the opposer? When affairs run smooth, and we dip our foot in oil, God answering us in the joy of our hearts; it becomes not only a right and reasonable, but a pleasant thing to be thankful.

SUCH

S U C H a day unquestionably is *this* ; appointed by Authority as “ a day of Thanksgiving to Almighty God, for putting an end to the great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption.”

A N D if we are not to be *Thankful* for the blessing of *this Deliverance* ; what, *My Lords*, do we here ? Or indeed, how could we have *been* here ? Without such a Deliverance, this Sacred House of *God* would have remained a *Conventicle*, or perhaps a *Stable* ; and *your Honourable House* have had *no being*. Consider if you can, without abhorrence and indignation, *The Lords anointed barbarously murdered*, your selves turned off as *useless and dangerous* ; and *Supreme Authority* usurped by a *scanty remnant* of the *Commons*, supported by their Guards, *Hypocrisy and Enthusiasm*. Then at least confess a lawless and rebellious Power ; a Power not to be satiated with iniquity, “ till nothing was left entire in Church or State, to the Crown, the Nobility, or the Commons ; either as to laws, liberties, estates, order, honour, conscience, or lives *.”

* Eux. Basil. 27.

To remedy, or to encrease, these insupportable evils, *new Spectres* of Authority successively arose in various shapes ; all of them unknown, and unsuitable to the *Genius* of this nation. Besides *Jotham's Parable* verified, in *the bramble making itself King*, and *fire coming out of the bramble to devour the Cedars of Lebanon* ; every wild form of *Government*, and every fantastic scheme of Religion, had their day : like so many æry *meteors* making a transient glare, then falling, and expiring in a stench.

IT is of the Lord that men thus wearied themselves for very vanity ; who permitted these little engines to try every method of managing the machine of *Government*, according to their several passions and views ; in order to manifest the insufficiency, the rottenness, and mischief of them all : who placed disappointment and vexation at the end of each miserable project ; that tired at length with their own wickedness and follies, they might think of settling upon the *Old Foundation* ; and the *Genius of England* return with the *Providential plan* of a *legal Monarchy*, and a sober, rational Reformed Religion. And is there not a cause for solemnizing a *religious memorial*, as a lasting monument, for such a *Deliverance* as this ? — For *singing praises to the King of all the earth* ;

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as men of *understanding*, and duly considering who was the *Author*, and what the *value* of the benefit?

NOR, among the manifold *blessings of the Restoration*, was it the least part of our happiness; that (as is too natural and frequent in such sudden alterations) the whole weight of *Power* was not immediately thrown into the Scale of *unbounded Prerogative*; *Providence* having prepared some *upright and able Counsellors* so to temper the passions of men, their joy and revenge, after a deliverance from *Anarchy*, as to prevent the *false Loyalty* of establishing the *contrary extreme*.

IT must indeed be owned, that the tempting bait of *absolute sway* gradually found its way into the affections of our *Sovereigns*; and gradually too deprived them of the affections of their *people*. So that in the course of not many years it threw off the *mask*, and stood confessed; and by the assistance of its usual and faithful *Ally*, *Popery* (that *scandal and scourge of the Christian world*) made dreadful advances;—but with such infatuated zeal, and precipitant hastiness, as made the *sceptre* too hot to hold; and once more put a *new song of Thanksgiving* into our mouths.

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AND though the Commemoration of *that Deliverance* be not the peculiar business of *this day* : Yet, as in the *event* of things, and by the gracious *appointment* of the *Almighty*, our Government is hereby settled upon its proper *basis* of a just and happy *medium*, and become the *best-balanced Constitution under heaven* ;—one cannot forbear expressing the sincere sentiments of a *thankful* heart for such a *desirable Establishment* ; or exciting our fervent *prayers* for its continuance, that *no weapon formed against it may prosper* ; that *they may prosper that love it*. And I humbly trust, that whenever the *two tails of these smoking firebrands* (be they *Anarchy and Tyranny*, be they *Fanaticism and Popery*) shall be *kindled* against *this Constitution*, they will only *consume themselves*.

As to obvious and proper *Inferences*, which the solemnity of *this day* may suggest ;—Those, who shall at any time sit at the helm of *Government*, have an *instruction* to pay faithfully *their tribute* of honour and obedience to the *Sovereign of nations*, by whom they reign ; and at whose beck both *Kings and Kingdoms* must stand and fall :—attended with a *monition*, that nothing sooner breaks the *Prerogative* than over straining it ; and that being *Fathers* of the people implies *love and care*, as well as *Authority*.

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THOSE *under subjection* are taught, what value they ought to put upon *order and Government*, constituted by Heaven for their security and welfare; that a violent head-strong *opposition to Lawful Authority* is the direct road to *Slavery*; and probably (which is a grating circumstance) under one, or more, of their own *seditious leaders*; *licentiousness*, which is nothing else but *liberty run mad*, being a natural preparation for *chains*: and of consequence, how sensible they should be of the *divine goodness*, when it saves them from the bitter fruits of their own follies: and what *amends* it becomes them to make by a future *quiet and peaceable life, in all Godliness and honesty*.

THE people of *these nations* in particular are instructed, as a proper testimony of their sincerity and gratitude, carefully to preserve, and improve the Blessing: and to this end, never to be wanting in a hearty and steady *allegiance* to the *present just and legal Government*, raised up by *Providence* for the support of all that is valuable in life; entrusted too in those hands, which disdain all *Despotic* rule. And I wish to God all our *own* hearts were as free from *seduction and faction*, as the *Royal* heart is from any propensity to *arbitrary and illegal measures*: And therefore deserves, —not the *State-felony* of *stealing away the hearts of his people*; nor

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only the cool Loyalty of *not being disaffected*, but the warm affections of *love and honour, real service and assistance*. We can't be insensible that *his*, and every other crown, is in some measure *a crown of thorns*: to be pulling out *some* of them should be every good subject's business; and to make his *sacred life and reign* as easy, and as comfortable as we can.

ABOVE all, (because it concerns our *all*) effectual care must be taken to secure the favour of the *King of all the earth*; as there is not a soul breathing, much less a Community, that stands not in need of *his continual help*; that must not unavoidably perish without it. Wherefore let us remember, what *praise and Thanksgiving* mean in their *due latitude*; as not consisting in a bare *form of words* on this day, and in this place; but implying a deep *sense* of the Divine protection and Deliverance engraven on the *heart*, and producing a constant tenour of gratitude in our *conduct*. There is no sure dependance upon any other principle: Nothing of private, or public concernment, can have any reasonable prospect of rising high, or standing long; that is not *bottomed upon Providence*: nor that be gained in our favour without some higher measure of human deservings, than commonly falls under our observation. Farther attainments in religion and virtue, a more practical

practical conviction of the *powers of the world to come*, seem necessary; before we can safely *speak peace* to our country, or think of reposing, with a well-grounded confidence, under the shelter of *Heaven*.

THIS life indeed,—this *kingdom*,—this *world*,—are comparatively but of *little moment*: *their day is coming* for mouldring into dust. But to what an *immense value* do they swell; when we give ourselves leisure to consider, that our *behaviour here*, in our respective stations, entirely determines our condition in *that Kingdom which shall never be destroyed*?

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POSTSCRIPT.

LEST I should be thought to injure Mr. *Hobbes*, and charge him wrongfully ; I shall refer to particular passages of his *writings* ; and produce either his own *express words*, or sometimes the *sense* of them, for brevity.

“ IN the *Kingdom of God* we reckon for *subjects*,—not *inanimate and irrational* bodies, because they understand not the precepts and threats of God : nor yet the *Atheists*, because they believe not the *existence of a God* : nor those, who believing a *God*, believe not his *Providence* over this inferior world ; for these also neither acknowledge his precepts, nor fear his threats.”
De Cive. Cap. 15. § 2.

“ HE had been considering the *pretensions* of the *Atheist* (cap. 14. § 19.) as having neither believed the *being* of God, nor given *consent* to his *power* : and alloweth his fault to be an *indiscretion*, or *ignorance*, yet not therefore, *excusable*. But he will not allow him to be punished as a *disobedient subject to his Sovereign* ; but as an *enemy*, by *right of war*, subdued by a *superior power*.” To which he adds in his *Annotation*, “ that he had taken great pains, and vehemently desired, to find out some *Law*, whereby to convict the *Atheist* of *injury*, or *injustice to God* : but not being able to find any, he fixeth on him the name of *fool* ; and afterwards, in *pity* to his folly, offers at some arguments to *justify*, or *excuse* him.”

“ THE right of nature, whereby *God* reigneth over men, and punishes those that break his *Laws*, is to be derived,

derived, not from his *creating* them, — but from his *irresistible power*. *Leviath.* page 187. And the same *right*, as arising from his *Omnipotence alone*, he urgeth, *de Cive*, Cap. 15. § 5. whence, says he, it is manifest that our *obligation to obedience* is owing only to our *weakness*." *ibid.* § 7.

"THE right and only safe way is, to confer *all power* on *one man*; — the multitude so united in *one person* is called a *Commonwealth*. This is the Generation of that *great Leviathan*, or rather (to speak more reverently) of that *Mortal God*, to which we owe under the *Immortal God*, our peace and defence.—And in him consisteth the *essence* of the Commonwealth, which is one person, &c." *Leviath.* page 87, 88.

"THE *just power* of Kings is *absolute, unlimited*; they are not subject to any *Laws*, &c. *de Cive*, cap. 6. § 13, &c. Subjects have *no rights* or properties, but what *he* will allow them, *ibid.* § 15, and 18.

NOTHING that the Sovereign can do to a subject, on any *pretence whatsoever*, can properly be called *injustice and injury*, *Leviath.* page 109. A Sovereign cannot grant any of his power so far, but that he may recall it; nor can a subject make use of such grant *without sin*: — as being inconsistent with Sovereignty, and granted through ignorance of the evil consequences." *Leviath.* page 157.

"THIS *absolute right of Monarchy* he attempts to prove from *Scripture*." *Leviath.* p. 105. & *De Cive.* c. 11. § 6. Among other impertinent allegations strongly insisting on "God's declaration by Samuel. (1 Sam. viii. 8.—) This shall be the right of the King—he shall take your fields, corn, wine, &c. and ye shall be his servants.

This

This is *absolute* power, summed up in the last words, *ye shall be his servants*—called by God himself the *right of Kings*.” Where the great *fallacy* of him, and other *Champions of Tyranny*, lies in substituting the word *right* of Kings in the place of the word *manner* of Kings; what *arbitrary Sovereigns* in those countries were accustomed to exercise. The *right* of Kings is better taught.

Deut. xvii. 14—

“*PRIVATE* judgment of good and evil is a doctrine principally tending to *sedition*. The rules of good and evil, just and unjust, honest and dishonest are the *Civil Laws*: what the *Legislator commands* is to be accounted *good*, what he *forbids*, *evil*.—Before *Empires*, *just* and *unjust* did not exist; as their nature is *relative to command*; and every action is of its own nature *indifferent*. That they are *just*, or *unjust*, proceeds from the command of the *Sovereign*. *Whatsoever* therefore lawful Kings command, they make *just by commanding*; and whatever they forbid, *unjust by forbidding*.”

De Cive. cap. 12. § 1.

ACCORDING to him, the *whole of religion* consisteth in the *will of the Sovereign*, God's *Lieutenant* upon earth: and our duty is to give God *such honour and worship*, as his *Lieutenant* shall ordain.

“He, to whom God hath not *supernaturally* revealed that the *Scriptures* are his, — is not obliged to obey them by any authority but his, whose commands have already the force of *Law*, that is the *Sovereign*. *Leviath. pag. 205.* whence also we are to judge of the *Interpreting of Scripture*. For whatsoever hath a lawful power over any writing to make it a *Law*, hath a power also to approve, or disapprove, the *interpretation*.”

tion of the same." pag. 206. " Not the very words of Scripture, but the words of the Interpreter are the word of God." *De Cive.* cap. 17. § 17.

" THE Canonical Interpreter ought to be the Sovereign, whose lawful office it is to determine all controversies; and to whose authority we are obliged to stand, as much as to theirs, who first recommended the Scripture itself for a Canon of faith, &c. Ibid. § 18: It remains therefore, that the interpretation of S. Scripture, i. e. the right of determining controversies, depends, and is derived from the authority of that man—who has the supreme power." § 27.

" THE Sovereign is to determine what books of Scripture are Canonical. Inspiration, Miracles, Prophecy, are all subject to the pleasure and power of God's Vicegerent on earth, who is the Sovereign Prophet." *Leviat.* pag. 169, 199, 283—, 232.

" IF he should command us to worship God under an image: certainly we are to do it." *De Cive.* cap. 15. § 18.

" IF it be further asked, what if we be commanded by our lawful Prince, to say with out tongue we believe not; (*viz.* in Christ?) *Answer.* Profession with the tongue is but an external thing, — wherein a Christian, holding firmly in his heart the faith of Christ, hath the same liberty which the Prophet Elisha allowed to Naaman the Syrian, — go in peace. But then what shall we answer to our Saviour's saying, 'Who-soever shall deny me before men, him will the son of man also deny, &c.' This we may say, that whatsoever a subject is compelled to do in obedience to his Sovereign, and doth it not in order to his own mind, but in order

to the *laws* of his country, that action is *not his*, but his *Sovereign's*; nor is it *he* that denieth *Christ*, but his *Governour*." — *Leviath.* pag. 271.

" AND that which is said in the *Scripture*, it is *better to obey God than men*, hath place in the kingdom of God by *Paſt*, and not by *Nature*," *Leviath.* page 193.

" AMONG the *imperfections* of Government, and what tend to its dissolution, he reckons *want of absolute power*, *private judgment* of good and evil, liberty of *conscience*, pretence to *Inspiration*, subjecting the *Sovereign* power to *laws*, attributing *property* to *subjects*, a *divided* government, a *mixed* government, &c." *Leviath.* page 167, &c. And all these he tells us, " are *seditionous opinions*." *de Cive.* cap. 12. § 1.

AND so much, I hope, is enough to make good the *charge* against Mr. *Hobbes*; and likewise to shew the *Conformity* between the *Papal Infallibility* and his *arbitrary monarch*: the *same* claims in *different* persons. Much more might be quoted from *these*, and his *other* writings. For what I have cited I made use of his *Leviathan*. edit. London 1651. and his *Book de Cive*. Amst. 1669.



The E N D.

